

G.M.

M2213

Wednesday, February 7, 1973

BARN

MR. NYLAND: I can hardly say, "So, back again," because I've practically forgotten everything about last week. It doesn't take long to get used again to--to the Barn. But my memory is still good enough to tell you that I was actually on the West Coast. Seattle, I remember, and the Land I remember even a little better. And, of course, if you want proof, there are tapes to show it. At least you can hear my voice.

We had seven meetings. Every evening we had a meeting. It was filled. We--I think we did a lot of work talking besides a little organ and, uh, just a little piano. And another little organ in Sebastopol where I played for the first time, uh, I would say hundred percent electronic. But it was not bad.

So there on the way, going, I sat for five hours in the United Airline nonstop to Seattle and had really a very good time. No interruptions. I could think, continue to think. I revised or looked at many things in my life, culminating in the last years here and asking questions, why this and why that and what happened and so forth. It was very useful. And I came to Seattle with a great deal of energy. It was very interesting to see how over a certain period like that, solidly, as it were, without any interruption and just a little bit of something to eat but for the rest, no talk. And then in going back I expected the same kind of a thing. And it was there, partly. But then at a certain time the hostess, one of them, came--there was a seat next to me, it was

empty - she sat down and she asked me what was I doing. Well, it was a little unusual. (Laughter) So then she explained. She had come in apparently when several people from the Land had come. There they were, 15 or 20 of them, to see me off. So it was a little bit of a crowd and the weather was terrible - rain. So there must be some reason why those people came to see me off and maybe it intrigued her a little bit so out of curiosity, probably curiosity provided by the American Airlines that she should be a nice hostess. I do not know what prompted her but, in any event, I was a little flabbergasted and I'm sorry that I didn't know a word which I heard today and would--which would have explained it very well. I should have said, "Oh, I'm interested in Kundabufferology." It sounds like anthropology, you know, astrology, things of that kind, and I think if I had known it, maybe I would have said it. So that maybe it would have stopped her and maybe I would have had to explain what was Kundabuffer and that I think would have been much more difficult. So I simply selected a common word, philosophy, and we talked a little bit.

But it made me think, really, how can I even explain, how can anyone really explain what are we doing and what are we interested in? Gurdjieff doesn't have that kind of a name as yet like Krishna-murti or not as much publicity that is made about certain gurus from the Far East who come and have a little following and so, although here and there among either intelligentsia or some other people, ~~G~~urdjieff becomes more and more known. But that's about all - as a name - and it has no particular meaning for anyone who doesn't know what he stood for. And to call it 'philosophy' - or as

Gurdjieff himself wanted to describe it as "esoteric Christianity" - it is just a little name and I tried--tried really--it was a question of talking to people about their life. Of that she understood. And she said, 'young people'. I said, "yes, they need it probably very much more than older ones." Well, I think that started another train of thought in her and she became a little quiet and we didn't really finish very much, maybe because the dinner bell was ringing and she had to attend to her business.

But I kept on thinking about it: how can I explain it? You see, the evening before we had a meeting in Sebastopol that was, so-called, a Group Two meeting where the friends could ask friends and I'm afraid the friends of friends asked some other friends. So we ended up with a fairly large group. And, when I got on the podium and I sat down and looked over, I had a very strange experience of not having any contact with that kind of an audience. It hasn't happened. Usually, I have a very definite feeling. I remember many times in Clara Street in San Francisco where there were a great number of people and I almost immediately would have a certain rapport. But this time there was nothing. And when I started to talk, there was nothing, and I still don't know if all throughout the meeting there remained nothing. Although there were a few people in the audience I happened to know and also some who brought a couple of friends I wanted to meet. So there was some kind of a relationship.

But it started me off and also quite haphazardly--haphazardly about - about Work, without mentioning Work, and making various statements and going left and right and coming back again to some original statement and then again going off and trying to condense in an hour and a half what really I thought was important without any particular coherence. When I think of it afterwards, it must

have sounded pretty terrible for anyone who didn't know anything and only their kindness probably would excuse their listening.

At the same time, during the meeting something developed within me. I felt that it doesn't matter what they will actually hear. What will matter is an impression they receive of something that has value at least for me and that the way of presenting it could be based on the usage of a couple of strange names or quotations from some authors or with a few words indicating that as far as Buddhism and Upanishads were concerned, of course, I knew all about it. And things of that kind. But that the main reason actually was that they should be confronted by something that was, to some extent even, sacred. That it was more or less a religion as a conduct for one's life and that then, in talking about it, also in a special kind of a voice.

It reminded me of Gurdjieff talking about description of Amu Darya in the Remarkable Men series, also using there, as he said, a certain kind of voice and tonation to describe the scenery of the different people on the boat, which boat would get stuck and stay for a couple of days and then move on again and description of the crowd of the people who were there. You probably remember it. And a certain kind of tonation which then, at that time, as Gurdjieff explained, was necessary to relate certain things that had importance and that the tone of the voice actually belonged to that what-- what was essential quality of the description or the scenery.

And so it came to me also that in using certain things of that kind, particularly when one becomes, I would now call it, religiously involved, that one then can talk about holiness or sacredness or certain aspects of life, either spiritual or maybe even higher than.

what we consider spiritual, dependent on the different levels one considers, ultimately ending up in the realm of the tri-unity, and ~~taking in this whole question of endlessness and~~ then infinity and many times, like I've used words of the omni-series, becoming serious about that, becoming actually involved, as it were, perhaps even a little emotional, which I, for myself, noticed. And maybe it was not noticed by others in that same way but we ended, and we ended, I would almost say, endlessly, because we run (ran) off the tape. I was very much interested in talking and trying to come to certain conclusions and Bill, who was managing the recorders, tried to signal. I didn't notice it. Then he became a little bit nervous about it and tried to do it a second time and I didn't notice that. Then all of a sudden, by accident, I looked at him and he was in dismay. So, of course, I realized what had happened and I made my excuses.

So, there was the meeting. And it was in contrast to the different meetings we have had, mostly at the Land. Because at the Land, it was necessary I felt that, since I hadn't been there for nine months or so, and then during the period I had a perfectly good excuse that I was a little sick. It meant, at the same time, that not having seen them, that certain things were necessary to be discussed and to bring together some people who perhaps had forgotten a little bit about the meaning of a group. And in that way it was right and, although after the first meeting, the Thursday evening when I got there, it was really to tell them without mincing any words about what I felt and thought. I wanted to be quite sure that they understood that I--what I was going to say. It's not just roses, roses. That we had to look at things really quite seriously and that the future of them or their group or, as a matter of fact, of any group has to be ^{made} dependent more and more on cooperation, on rela-

tionships which can be expressed emotionally and, of course, would involve knowledge about what we are talking about, but it also is a growing interest in activities, that they should be understood as a common aim for the whole group. And I think it helped in a certain way because after that it was easy to add something more to it in a different, more or less positive way. And so, totally, I think it was the right thing that I went.

I'm very glad to be back. I'm glad because maybe it's possible to pick up a few loose threads. I've started to listen to your Monday evening but I didn't finish it yet. The impression for me was very good. And there is an indication of certain things having gone on and I think quite rightly. I don't think I want to say that you missed me. I will find out later. I hope you didn't. You may have noticed, of course, that I wasn't here. And in the same way, you will notice that I am ^{back}~~back~~. But there shouldn't be such a change and, aside from the momentum which was established before I left, I think that the level did not run down, although I must say I am not at the present time a kind of a judge. Not as yet. Because I don't know enough. But whatever way it has gone, and a week is not very long, I believe it is very necessary to see that these kind of experiences should be repeated, both for yourself here as well as for the west coast or for maybe Santa Fe or places of that kind. And there may be planning to go fairly soon, not too soon, but, again, to go.

We have talked about a trip in the spring. I want to mention about that because I haven't forgotten it and, logically, when we postponed it last fall, it was fairly easy to say we ought to do it in the spring. At the present time, I don't think it is right. We are not sufficiently prepared for it. I don't think many of us

4-12-00

INSERT A - FOR PAGE 7 OF M-2213 TRANSCRIPT

I THINK WE WILL CONTINUE WITH THESE KIND OF MEETING, WITH QUESTIONS AND ANSWERS, WE HAD A FEW LIKE THAT AT THE LAND AND I THINK IT WAS USEFUL THERE, BECAUSE PEOPLE CAN THEN, AS IT WERE, JOIN A LITTLE BETTER AND BRING UP THE QUESTIONS WHICH ARE IN GENERAL OF IMPORTANCE TO SEVERAL, NOT ONLY THEIR OWN, AND IT CAN BE BROUGHT TO A CERTAIN LEVEL WHEN YOU HAVE ACTUALLY MADE ATTEMPTS FOR WANTING TO WORK AND THAT THE QUESTION THEN CAME FROM YOUR OWN EXPERIENCE AND YOU BRING TO IT, TO A MEETING, THAT KIND OF SIMPLICITY.

have any money. We've gone and still are going through periods of poverty, and we have started to reorganize certain things so that it is not right to say that right in the midst of that, having made promises to other people and to the outside world to some extent even, that we now could take off four or five weeks and just forget about this year, although several people, of course, will have to stay here but it will break up our group effort and, for that reason, I think it is better--that's why I mention it--don't ~~think I want it now, &~~ I would like very much to do it. I think it has a very good purpose. It can be utilized but I don't believe it is the time now. I hope a little later in the year, and if we can and you all want it or whoever wants it and can do it, then we have ample time to prepare for that. It depends on what you really would wish and then how you would think it may be made possible. (Enter Insert A here).

I don't think I have very much more to say than just, you notice now I'm back and I'm here. I'm not on the west coast any more. I will make some changes, however, in my own work, because I need more time. I have to have time to finish a few things that I believe are important. And I want to work on that. At the same time, I cannot do everything in 24 hours or whatever time there is allotted. So I will ask you not to send me any more of the answers to different groups in a cassette form which I then would ^{have} ~~have~~--and have felt in the past--compelled to listen to every one of them. Don't send me any more. If there are questions, and we will probably expand it and also give opportunity to new people to see what they can do in listening to such meetings and then wanting to answer them. I've

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also said that you should become more and more acquainted with what goes on in other groups so that you then know a little bit and perhaps feel encouraged because of the knowledge that many people everywhere now that we know--really already quite a number of them totally--are interested in studying and in finding out about Gurdjieff.

Every day the mail brings letters from people who have heard. Of course, they have to be answered. I try to answer many. Also, I will ask others to answer some of those letters. But when you have difficulty when in answering certain tapes or there are certain questions, of course you can ask me. We can talk about it. I've explained that before that that was my intention after I came back. So that you should not feel that I don't want to know about it. Of course I will. I will want to know. and, of course, I remain interested to see that what you are saying is really right. And at the same time, I must also leave you alone in that respect. Because it's up to you when you feel that you don't know or that there are certain questions which occur in such a meeting and you are going to answer it and you don't know the answer exactly, I would almost say I expect you to bring it up in a meeting like this and say, so and so and that and that in such and such a meeting, there was a question asked about this and I don't know really how to answer that and what should I actually say that may be of some use? Bring it up in a meeting of this kind. Then we can talk about it. At least, I can tell you the way I would have answered it and may be of some value to you. And in that way, we bring again little more cooperation among many of us, because you have to bind each other together, as it were. You have to connect

with each other. You cannot do these kind of things in life without the help of many people. And the more you open yourself up to these kind of possibilities, the more it will help you in your own growth.

You cannot live by yourself and when it comes to work, you have to share. And the sharing is on such a basis that it is right for you. You don't even have to call it a friendship. I've explained many times: it depends on the kind of an aim where you will place it and that you meet in that aim so that your own idiosyncracies or different attitudes, different postures even, can be explained to some extent and for the rest, they are not--they are--I don't count. That what counts is the clarity that you wish for your own inner life, and in that you can unite many, many times when ordinary life affairs are really a little obnoxious to you. You can overlook them then if there is something of much more importance for yourself and the building of your Soul. And that is what these meetings, of course, are for. That when you actually come and you have questions of that kind: how can I grow up? How can I develop an inner life? How can I remain serious? How can I introduce an 'I' more often than I do? How can I actually pay attention to that what I claim to be more important to me, when everything else of my life in an ordinary sense is simply taken up by impressions or by certain things coming into me in some form or other and I know they are superficial but I am affected by them. And how can I overcome the influence of such impressions on me when I don't want them and still they are so strong and perhaps I am too weak?

Those are the questions I feel that we should answer together. Then there is an exchange possible between us so it is not your individual development. Of course, that is the reason you come to a group, so you cannot eliminate that. That is the motivating force of wanting to be a member in sharing. Because if you wish to share with each other you have to have something that you can share and that depends on the development of your inner life and that is definitely a personal question. And although I've said many times that it's not a question to open up all your inner life and privacy, it is very definite for each person to realize that they, and all of us as human beings, are faced with this one question: what to do in this lifetime before we die? And if you are young or old, it does not matter very much because you are at the age where it is necessary to introduce as much as you can certain aspects of this kind of a development that when you are young don't wait too long and when you are old, see that the crystalization doesn't set in too soon.

That is all, really, that is required. And then when, because of these two different attitudes you remain open, then you have to guard yourself against all kind of other junk that might be poured into it and that, of course, becomes quite useless. It starts to rot already within 24 hours. If you want something that is of permanent value and where--where it is not going to be destroyed too soon by the influence of Mother Nature or that what we call our culture, that there is something in you that actually wishes that, because of its permanency, or at least of its less temporariness. Then you have to give it room. And you

have to take off the time and you have to tell yourself not to be too busy in many things and arrange your day in such a way that you have a chance to see yourself every once and a while in your ordinary activity and you have to reduce many times the different things that you are occupied with, but mostly you have to reduce your waste. And if you see it in that way, that one is wasting a great deal of energy by useless affairs or what I call 'talk-talk' or even by thoughts which don't belong to you, really, as a man and the feelings you have which you must counteract because you don't want to be negative really all the time or complain or simply enjoy a little bit of gossip and sometimes too much gossip so that when you become engaged in that you will get overfed and you kill yourself in allowing too much of that kind of thing to take place in you because there is really no place for it. And when you fill yourself with that kind of nonsense, it starts to eat away within you. You see there is no place but you pour it in, just the same, and it gets crowded. And then, as it were, the sides of one's self are being eaten up in order to make more room for all that junk that you pour into yourself. Don't allow it. It's not necessary. It doesn't help you at all. It doesn't bring you any closer to an understanding of the day when you will die. And it surely doesn't give you any wisdom of what to do about your inner life.

On that basis we can talk many times because you have to be reminded and the tendency (~~tendencies~~) are so strong for certain types, and you must not, I say, not allow it. You see, you will be subject to it. You can't help that. You might almost say now astrologically you are open to it. But that does not mean

that you have to fall into that trap. Whatever difficulty there may be in your type and the way you have been brought up and whatever influences have been affecting you when you did grow up or that whatever it is that you have experienced as a result of living this life in a certain way or a certain place with certain people - all of that is quite true, of course, that you are affected by it. But that does not give you an excuse that because of it you cannot Work on yourself.

Work on yourself only in the beginning when you wish and also then in times when you are clever enough to do it and apply it when you know it can have some result. And for that you must be much more master of your time and the way you want to spend it, regardless even of pressures of poverty. Don't take too much hay on your fork. You must know how strong you are to be able to *carry it*, *and then you have to* have the strength of not carrying what you cannot carry. That is the importance of ordinary common sense.

So let's talk now about Work. Let's talk about what you may have thought about and what you have done and what perhaps is still as a question in your mind or a statement you wish to make on that kind of a level to encourage yourself by making the statement. Maybe it will help others while you make that statement with sincerity so that something could be kindled in someone and perhaps even that such a person and the audience hearing you can understand you a little better.

Charlotte Lee: Mr. Nyland?

MR. NYLAND: Yah.

Charlotte Lee: This is Charlotte Lee.

MR. NYLAND: Yes.

Charlotte Lee: This past week I've had some to my life dealing with certain influences which just recently I've been able to relate the object to it in terms of up to the point FA, and it's been a little disturbing to me to be able to see the--a particular influence as relating point FA to it and I see it as an obstacle and I've heard you speak before about over-bridging it and so forth and all of that seems quite abstract and intellectual to me. And I don't know at this point exactly what I should do in relating to this particular influence in my life.

MR. NYLAND: Charlotte, it may have sounded a little intellectual when we did talk about FA and then said if I have an aim which is indicated by the SI-DO and following that same pattern of an octave, then I could understand then that if I kept on having my aim in mind, I would be able to produce a psychological shock within myself which would enable me then to go across that bridge and reach a different region of SOL-LA-SI. But you see, you must not take such things too literally. They are very simple because they occur in ordinary life and they are done sometimes quite unconsciously and maybe because of certain laws existing or even by accident.

If I , let's say, study music and I actually want to learn it and I have trouble just to do a thing right and the technique is not correct enough, but I sit and study, try and try, and it doesn't work. But I go to a concert. And there I hear someone, Rachmaninoff, Paderewski, whoever it is that happen to be there. And I sit and listen and I see, of course, the result of that kind of study and concentration on the part of the man who performs. But I extract from it something that gives me really hope. That I say, "of course it is possible to do it." And I, in my small way, all I need is inspiration from someone else.

I call that inspiration because the man himself is inspired when he plays. He causes aspiration in me. But I wish to take this aspiration in such a form that I can use it and becomes inspirational for me. The inspiration carries me across FA. I've said that aspiration is DO-RE-MI, inspiration SOL-LA-SI. And I think that there are many instances in ordinary life that are very similar because you read a book, ImatatioChristi, and you say Saint Augustine, who was he to imitate Christ? And you say perhaps I can ^{under}~~under~~stand it if that what I wish to know about Christ is just a method of knowing how to Work. And I need not be Jesus for that either.

I have in my own mind several times certain things that I come to a point where I really don't want to do what I'm supposed to do. But then there is a different reason for me that I will want to finish it. One is, for instance, honor about myself, respect that I have, not wishing to leave a dirty room the way it is dirty, although I may not clean it completely, at leaset I clean it up to the point that I can continue to work in it. I have a friendship with a person, with one or two conversations which are not so nice. And, of course, I go out of my way in order to overbridge that kind of a misunderstanding, and I do it in a very simple way. It is not heartbreaking and it is not so phenomenal. And it is not as yet that the friendship will have to be concluded and become eternal. But there is a great deal that I can do regarding that when I just tell myself, "get busy and do certain things now for the sake of" and then I say "I do not know exactly what." But I say, "there is something within me that is much more satisfactory if I can continue to do certain

things against the grain." And the FA stage is really that I see there is something that has to be done which is against my ordinary activity, against my own wishes, against that what I feel I would like to stay asleep. If you can come to the conclusion that if you see these developments in the DO RE MI and you get stuck on FA, can you consider FA the condition of your own sleep in which you wish to continue to sleep and not to be disturbed. And if you look at it that way, and combining it with whatever there is already of a certain inner life which really should not allow you, like Anoolios, to sleep, if possible not all the time but at least not at certain times, it is then the time to make an attempt to wake up for the sake of over-bridging that one and a half note. And then I think there is already the possibility that because your wish for wanting to Work and not to be asleep, certainly not at that time, that you can get across it.

If you want to have things happen in accordance with an octave, there are many particular points in an octave that you could consider even before you reach FA. You have the DO RE MI. If you see how it starts as a DO, how it goes a little bit further down and how the MI is really a little bit more concentrated. But then you get stuck at that point because you really cannot go further. Then even without thinking of SI DO, I consider SOL. SOL is a form of ^{freedom,} ~~freedom~~. SOL is the center of something that is for me very useful and also, when I wish it, almost unattainable, that gives me a certain joy to hope, to see that I may be going in the direction of that. Also that will encourage me to go across FA.

I don't see really that life--or, rather, I do see that in life there is so much opportunity of that kind that I don't believe that a person ought to get stuck and not to get across FA, even if he has an octave in his mind. And many times when you don't have an octave, it may be much easier to say, "by golly, I'm going to Work." And then do it. All right, Charlotte?

Charlotte Lee: Yes, I'll think about it.

MR. NYLAND: I hope more than that. I hope you'll do it.

Charlotte Lee: Is Work the actual building of the bridge?

MR. NYLAND: I'm afraid that the building of the bridge is not done by us. It is the preparation for getting across the bridge that is this what I'm talking about. When I once take my foot off my ordinary MI and I take a step--step into FA, then I'm in different circumstances and conditions. Then I become subject to the condition of the FA bridge, which is my planetary level. The FA is my planetary business. That is where I have to use all kind of influences of an emotional nature in going across the FA, but a definite step I take, that I make with my mind as a result of the totality of an acceptance of myself as I am and not wishing to continue in that state of sleep. That makes me take the first step. When I'm on the bridge, God will help me because He is at the end. He will extend His hands for me when I make that attempt. He will recognize the attempt ~~exactly because I go~~ I do make [^] against all kind of influences of an emotional nature and I want to find out what is really the kind of a planet that will help me across that bridge and not to fall into the water.

Charlotte Lee: I think my trouble, Mr. Nyland, is that, um, in

connection with this, I have realized that, although I can believe in or reason out God in the abstract, as something ultimate, I've come to realize that I have no personal God.

MR. NYLAND: You make a personal 'I', Charlotte. We don't talk about God. We want an 'I' which is filled with that what you call deity. That what is religiousness of a higher kind. Sometimes you can call it heavenly. Sometimes it is that kind of an aspiration that awakens in you and that wishes to put heaven within. That is the inspirational quality of yourself that you actually want to work and make something of your own life. That is your God. It has nothing to do with Theos in the Greek sense. It hasn't even anything to do with the ~~Mount~~ ^{Mount} Olympus.

Charlotte Lee: Does it have anything to do with faith?

MR. NYLAND: It has to have faith when it is something that is higher which you haven't reached as yet. And you strive towards it. Of course, you have to have faith. First, you have belief that it exists and that it can exist for you. Faith is that you wish it to make real for yourself. Then you have faith. That gives you the strength. Belief need not give you the strength because you're a little doubtful and confused that perhaps you cannot reach it. But when you have faith, it is something that's very definite, that sets you going and that makes you get on the bridge with the first step. It is that faith that heals.

Will we leave it now?

Charlotte Lee: Yes, thank you.

MR. NYLAND: Good.

_____: Mr. Nyland?

MR. NYLAND: Yah.

_____: It's Russ (Ross?)

MR. NYLAND: Yah. Go ahead.

R_____: Yeah. Um, in the past two days I've become very disgusted with the way I've let my personality take over what I call simplicity, and I want to get that simplicity...

MR. NYLAND: Wait a minute, let me get it clear. You have become disgusted with your personality taking over? what is now simplicity?

R_____: I've been disgusted with the fact that I've lost my simplicity.

MR. NYLAND: I see. Okay.

R_____: Because I've somehow been letting my personality take all the energy.

MR. NYLAND: I still don't get it.

R_____: It--it's um--that I've--I have let the way I manifest almost go out of control completely in the--it started out very simply, that I thought I would just be what I am and that I would manifest however and then try to become impartial to that.

MR. NYLAND: Yah.

R_____: But then that was lost--the trying to become impartial to it. And it just continued.

MR. NYLAND: But is that on account of losing ^{sim}simplicity?

R_____: Yes. ^{Mr. Nyland:} ^AYah. Good. So it became complicated R! Very.

MR. NYLAND: All right. So your thoughts were not going in the direction or even wanting to make an 'I' but they were absorbed by your unconscious existence.

R yes._____: That's--that's right.

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NOTE: OMIT MATERIAL SHOWN WITHIN BRACKETS ON PAGE 19 AND
ENTER INSERT B

Q: MR. NYLAND!

MR. NYLAND: YAH.

Q:(NAME NOT INTELLIGIBLE): IN TRYING TO TREATMENT OF
THE AS I AM AS IT RELATES TO YOUR QUESTION I FIND THAT
I HAD HOPED THAT I CAN GO AT A CERTAIN BELIEF THAT
MY INNER LIFE EXISTS, BUT I HAVE VERY LITTLE FAITH,
THAT I CAN GO.

MR. NYLAND: YOU THINK YOUR INNER LIFE EXISTS?

Q: YES!

MR. NYLAND: HOW DO YOU KNOW THAT?

Q: (PAUSE)

MR. NYLAND: Reduce your activities to practically nothing. Reduce all the activities of yourself and your mind and your feeling to practically zero. And then Work. Undo the confused state by breaking it down when it is an unconsciousness in ordinary life. Only use the times that you are not busy with anything at all, so to speak. Start to Work when you are very simple and can remain simple, particularly regarding ordinary walking. Try to use that time--many times I say when you get up in the morning and you walk back and forth with an empty suitcase in your hand. It's idiotic and certainly need not give you any particular confusion. Because it is idiotic and you know it. But you do it for a purpose, to have something there with you, if you can, simply watch you-- I call it watching in this sense--and then see if that what is walking, as your body with a suitcase, if that something that you ^{have} ~~have~~ created-- because after all you have to do that--could be impartial to you. Your unconscious mind will say it's idiotic but your 'I' will say, "There goes a man who walks and tries to be conscious." All right? All right. Yah, Bill.

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(End of side one. The next question is not on the end of side one or the beginning of side two. Apparently it was asked before the tape recorder was turned back on.)

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MR. NYLAND: Have you had experiences in which you would call there is more inner life than in other experiences which might be a little bit more superficial?

Q. : Yes.

MR. NYLAND: How would you reach your inner life?

Q. : Sometimes by meditating. Sometimes it comes

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Q. : Yes.

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Q. : Sometimes by meditating. Sometimes it comes

upon me and a couple of times--one time I can remember I've had the experience in a Work attempt.

MR. NYLAND: Have you ever expressed it?

Q.: What would you mean by that?

MR. NYLAND: Your inner life - have you ever expressed it by means of saying things? Or have you expressed it by means of a posture?

Q.: I believe I have.

MR. NYLAND: It's either yes or no.

Q.: Yes.

MR. NYLAND: Okay. Have you gone then to that particular place in yourself which you consider deeper, not superficial?

Q.: Yes.

MR. NYLAND: So you know the difference between superficiality and essential qualities?

Q.: Yes.

MR. NYLAND: Start with your essential quality. Try in certain times of the day to be essential in that sense. That what we would call 'to put more inner life into your ordinary activity'. Try to continue to do that for some time so that you have faith in the knowledge that you can do it. That is the beginning of the discovery of your inner life. It's only the gate through which you enter, but in any event it is a gate to something that leads to an inner life.

Q.: How can one tap those qualities in oneself?

MR. NYLAND: Exactly what I say. By manifesting and introduce that what you now know as being essential. Have you ever been in some form of ecstasy?

Q. : Yes.

MR. NYLAND: Have you ever had real humility?

Q. : Yes.

MR. NYLAND: Did you ever stand aghast in the presence of beauty of nature?

Q. : Yes.

MR. NYLAND: Have you ever discussed--discovered a little child in its real infancy completely uninhibited?

Q. : Yes, there's...

MR. NYLAND: Good. Those are all examples of manifestations of your inner life. If you now know that you have it, and I say you can have faith in it, you can start by trying to Work. I do not know if you understand that yet. How long have you been coming?

Q. : About seven months.

MR. NYLAND: Seven months?

Q. : Yes.

MR. NYLAND: You have heard about what we describe as Work on oneself?

Q. : Yes.

MR. NYLAND: Have you tried it?

Q. : Yes I have.

MR. NYLAND: Have you had any so-called results?

Q. : Very few.

MR. NYLAND: Then do it better, with your inner life, with a real wish. Do it when you honestly want to do it. Don't do it when someone else tells you you ought to. You do it because there is a wish in your inner, inner life, where you actually

feel that something of that kind could help you to fill it and to fill it more with a quality of inner life. That is really you fill it with a reality which you don't have when you are superficially living. when you are affected by ordinary impressions you simply react to it. Inner life demands a little bit more of the real self of yours instead of being a pawn in the hands and the influence of someone else who happens to talk to you. You understand what I mean?

Q. : Yes.

MR. NYLAND: All right. Then you Work.

Q. : Thank you.

MR. NYLAND: All right.

Michael Near: Mr. Nyland?

MR. NYLAND: Yah.

Michael Near: It's Michael Near.

MR. NYLAND: Yes, Mike.

Michael Near: I'd like to ask a question about fear, Mr. Nyland.

MR. NYLAND: About what?

Michael Near: Fear.

MR. NYLAND: Fear? Yah.

Michael Near: Because of conditions of my ordinary life as they are now, uh, I found myself more in an atmosphere of, uh, openness. And my feelings respond...

MR. NYLAND: Of what, Mike? Ultimate?

Michael Near: No, openness, Sir.

MR. NYLAND: Openness?

Michael Near: Openness?

MR. NYLAND: Yah, did you say that?

Michael Near: Yes sir.

Mr. Nyland: Yah.

Michael Near: And, uh, my feelings respond to that and it's having an effect on me of, uh, opening them in a way that they haven't been for quite a long time. The difficulty, however, is a feeling of, uh, vulnerability. I mean, it's, uh, for myself, it's manifest right, uh, at this present moment by the feeling that's going through me and asking the question. It's also a fear of taking responsibility for my own life, a fear of Work itself and actually allowing it to--it's a fear of the changes that have to take place in my personality for Work to--to become a solid, living reality throughout my daily life.

Mr. Nyland: Mike, if you have fear, is it because you're afraid that you will lose something?

Michael Near: It's such a long-standing thing, Mr. Nyland.

Mr. Nyland: Yah, that is right. At the same time, it can be attached at the present. I don't think you have to have any fear about it being too crystalized. Partly it's habit, but that is possible to bring it down in the front so you can intellectualize even about that. But if the fear is resting on the idea that if, for instance, you are open and you become vulnerable, that you would lose something of yourself ~~set~~--so that instead of being filled, something even would go out of it because you are too open. Is it that kind of a fear for yourself? (No response.) I think you have to think about that quite well because if you feel that something might be lost, it is worthwhile to see what you have and of that, what ~~could~~ be lost, if that is really worth while. What is it that you might lose if you are a little more open to other people? You might

lose an opinion of yourself which you think that someone else ought to have about you and it is your fear that someone will think differently so that then you will be hurt. If that what is for yourself, your examination of yourself, and an exact knowledge of what you are, if you could stay within the openness of that so that no one can tell you different and even tell you more about yourself. You ought to know what you are and you ought to be quite open to yourself about it. It does not mean that you wish to expose it, but if you did, even by accident, and someone else would make the remark, it would simply affirm your own knowledge. If that is the case, you can start with very simple statements about yourself about which you have no particular reason even to like them or dislike them, simply accept them. and not in the sense of work as yet. Simply as a description of your own behavior with which, of course, you are familiar and you ought to see what someone else would say ~~ab-~~ something about that to you when it is on the basis of a wish for an exchange of honesty. I would simply go about it in this way in asking some friends or people who are interested and saying, "what do you think really about me?" Can you do that?

Michael Near: I--I don't know, sir. I--I mean...

Mr. Nyland: You know in what direction I am now thinking?

Michael Near: Yes, sir.

Mr. Nyland: And I do believe that if you really would tackle it that way with the aim of some people maybe but with such honesty on your part that it becomes apparent that you are interested in their honest answer. You can profit by it in both ways. That is, if that what they say confirms with what you know, it is

very useful to you because then you know you are right. At least, it looks as if other people can agree with it. If another person says something about you which you do not agree with, it will give rise to a self examination on the part of yourself and you will find out if actually they are right or you are right. And in such a case, it will lead to more self study. And to give you an impression of yourself which maybe you know and perhaps don't want to see, but now comes out in the open and you become open to it. When that is there, there is no further fear because it's already a fact that you are familiar with. The fact only, when it becomes, as it were, hidden from someone, you have fear that they will touch your Achilles heel. And you don't want that because that means damage to you. The solution in all this is the establishment of an honest foundation within yourself with which you could come in front of the Lord and tell Him that that is you and you know it. Then He will probably say, "yes, you're right." In that case, you would have the affirmation of God. I think it would be very good. All right, Mike?

Michael Near: Yes, sir.

Q.: You mentioned a few weeks ago in a meeting about sensing during the day and I didn't understand the application.

Mr. Nyland: Is that the question?

Q.: Yeah.

Mr. Nyland: Didn't I explain it at the time?

Q.: You said that it would--as I remember, you said one could walk and try to do it just as one would

the exercise. But when I listened to the tape about how the exercise should be done, I didn't, didn't seem like it would be the kind of thing that you could really do in a short period of time.

Mr. Nyland: Even if you don't have too much time as when you are sit (sitting) actually for the purpose of sensing, you very definitely can send attention to a certain part of your body while you are walking. If you walk and you have pain in your elbow, could you pay attention to it?

Q. : Yes.

Mr. Nyland: If you now have no pain in your elbow, could you sense the elbow?

Q. : Yes.

Mr. Nyland: And try that while you walk. It'll become clear to you that at least you can send attention. It may be returned to you as a result of sensation so that then in your mind it is a sensation which states the fact that that elbow or that lower arm exists. Try it with each one of your fingers. As you walk, try to sense your thumb. After a little while, try to sense the forefinger, index, then the middle finger, then the ring finger and then the little pinkie. And go back again the same way as you did before. Do it with your right hand and do it with your left hand. Just make such attempts. Very simple. All right?

Q. : Yes.

Mr. Nyland: I think in that application you will find out that sensing can actually occur but it is not the sensing which is as complete as sensing when you sit and you want to exhaust it, and you want to come to the conclusion that, if you sense your right

arm, that's all there is--what exists in the world and the rest of your body doesn't exist. That is, you might say, the sensing exercise in toto. All right?

Q.: Yeah.

Mr. Nyland: Good.

Q.: Mr. Nyland?

Mr. Nyland: Yah.

D.: Before you--before you left, there's something that happened to me in the morning. On Tuesday I had been in the office in the morning early and there was a cup on the table that I had taken from the bakery and I went to...

Mr. Nyland: A little louder, Dick.

Dick: There was a cup on the--on the table in the office that had--I had taken from the bakery the day before, promising to bring it back. When I reached to pick up the cup I had--the only way I can say is--a picture of myself standing and the cup broken on the floor and I picked the cup up, returned it to the bakery, and that's exactly what happened. And when...

Mr. Nyland: You mean the cup fell?

Dick: Yes.

Mr. Nyland: And you broke it?

Dick: Yes.

Mr. Nyland: Because you didn't bring it back the evening before? (laughter and Dick says something) Well, it's a coincidence isn't it? It may be that the cup all--had been there a long time and maybe you didn't keep your promise and maybe you were a little too excited or nervous and so forth, you didn't get--maybe the cup was slippery, it fell on the floor and broke. I don't

believe it had anything to do with the promise you didn't keep.
Did you?

D.: No, I didn't. I didn't fear that. It was that, again, something had happened which, at a time, in a certain period of time, I saw what was going to happen and I was not able to use that...

MR. NYLAND: You mean that you have prevision?

D.: Well, that has happened several times.

MR. NYLAND: Good. If you actually have it, do something different. Break it. I mean *(laughter)* break the cup intentionally? Don't connect it with any kind of a form in which God is punishing you for not keeping a promise. And break the prevision as something that can take place, but if it should take place, it should be with your knowledge. Therefore, if you can break that what you see already as something coming like an accident, that you do everything possible to avoid it and not to be at that place and whatever it may be so as to make sure that you are superior to the prevision. Otherwise, I'm afraid if you continue in this kind of a train of thought, you'll become a fatalist. And that *any way* you ^{will} never have a free will.

D.: The only time that I've ever used it is when I try to Work after having that kind of experience.

MR. NYLAND: Oh, no. You make up for it and Work ~~and~~ when you don't have any experience of that kind. Of course, it's logical that if a thing like that happens, it's a little unusual, that you then say, "now I ought to Work." Maybe I don't know for what, but you can have that thought. Maybe that you feel you

ought to atone for stupidity. Or whatever it may be, but don't link ~~to~~ ^{WORK} up with such things. They are, in most cases, so completely accidental that if you start to link it up with one depends on the other, it's quite a different thing from saying when it does happen, "I wish to Work." But it is really two different things. That what ~~happens~~ ^{happ} causes in me a desire for Work, but it does not mean that even at that time I want to Work unless I connect it with that, as I say, as atonement.

Separate your accidental life completely from this desire that you wish to Work. Wishing to Work means I set out doing something intentionally regardless of any kind of a condition in which I happen to live because I feel that I have to overcome the difficulty of my ordinary sleep. If I accept the accidents which do take place in my sleepy state, it's an entirely different thing because I am not even present to them. And if I connect them then, of course, I become dependent on one or the other and pretty soon I will only Work when there is a cup in my hand that falls to the floor. Don't be silly, Dick. It's not right. I wish to Work because I have something to do regarding my own state. I can link it up with any kind of stupidity on my part and I can even say that I didn't comb my--my hair right or that I forgot my tooth--my toothpaste or that I made a mistake in not shaking hands with someone I should have shaken hands with. All of that, it doesn't make any difference what it may be. It's independent when I start to Work. Then I Work for a definite reason. I can be grateful that something reminds me, but then it is an entirely different cycle. The cycle of Work is a Work in Consciousness and it has

nothing to do with accidental happenings any more. You understand what I mean?

D.: Yes, I do.

MR. NYLAND: I only wish to Work when I know it's necessary for my growth. And a little bit of something that reminds me I can say thank you to. I would even say if God drops a stone from the sky in front of me, I can say thank you God. But now I wish to Work and you look around and you say, "and you see, God? Did you think that I waited for that stone?" Not by your life. You understand what I mean? D. yes. MANOUCHE: MR. Nyland?

MR. Nyland: Yeah.

Manouche: How can I--how can I can make useful when I am emotionally involved and be--have a power over that emotional energy and know how to use it for my further development?

MR. NYLAND: Use that energy for the principle of work on yourself. Can you?

Manouche: But when I am in it...

MR. NYLAND: In the emotional state?

Manouche; Yeah, when...

MR. NYLAND: I doubt very much you can do much then.

Manouche: That's my question. How can I do at that time which energy is...

MR. NYLAND: You want to do it? I will tell you how.

Manouche: Yes.

MR. NYLAND: You're in an emotional state. You go and take a cold shower. Stop the emotional state until you have enough energy left that you can work on yourself. That is one way. Otherwise, you have to wait until the zilnotrago of your

emotional state has disappeared. don't hang onto the emotional state when you are (~~it is~~) not going to lead you to anything in regard to work on yourself. You indulge in it and it comes from--for various reasons it comes within you. And don't hold onto it. If I'm religious, if I actually hear the angels sing, if I think constantly about heaven, if I feel that I'm in the presence of God and I just sit and don't do anything about it, I will never enter into heaven at all. As a matter of fact, my--my experience of these kind of things will devour me. They will kill me. And there is no 'I' that is wanting to be ^{even} present to it. But when I say I am willing to give even that up, what I consider beautiful, like a nice unconscious angel, and I want to make a conscious man out of me, I will do almost anything first to get rid of that what now binds me and then I say thank God I have at least freedom. Now I can work.

I don't misunderstand religion, Manouche. I don't misunderstand such feelings which are within me sacred and I know what it is to be then at such a time emotionally involved and then to pray to God and I still say that it only determines my attitude of a real wish but that is in itself not enough. You see, in a case like that, I have a picture. I am in the presence of God. He is sitting on a throne. I come to Him with all my humbleness, everthing, and I come and sit and bend down to pay my respects and I hope that God will actually notice me and I'm so surprised when he says, get up. Work.

It's a little bit of a picture like that and I remember Gurdjieff standing in front of a group when we did movements and there was one person who put himself in the front row and

here we were, doing a certain movement and he closed his eyes, this fellow, in order to show--I call it showing off--to Mr. Gurdjieff--to tell Mr. Gurdjieff how wonderful he was, how concentrated, how marvelous he was already, working on himself with his eyes closed and notwithstanding doing certain movements in a certain way and I'm afraid making many mistakes which he did, and Gurdjieff did not pay any attention to the (~~not~~ ^{intelligible}) That's my feeling. When I worship the Lord, I wished that I could merge with him. I wished sometimes that I would be completely devoured by that kind of higher life and higher being. And he will tell me, "I still put you on earth and you're still there. Did you pay your milk bill to Mother Nature?" And if I say, "No, no, no, I'm so devout", he would say: "Go, you pay it first." What happened to the man with the one talent? In all his seriousness, he buried it. There were others with two and five and ten. They worked with them. This one man, he was so precious about that one talent, he was really so devoted to his God, and when it came to the point and ~~and~~ ^{GOD} asked him, "What did you do?" "Oh," he said, "I took care of it. I just buried it because I want to make sure that nothing would happen to it, that no scratch would go on it so that I could give it back to you exactly the same way it was." And you know what the bible says. He was thrown out in the outer darkness, where there are gnashing teeth. That was the judgement.

Don't fall into emotional states, Manouche. When one wants to become a man, it means a striving towards that with a fight and a wish to conquer it. To become a man in this life is extremely difficult because the trap door is constantly open

in falling into an emotional state where I can swim and swim. And never get anywhere. I have to build a building. I have to build an ark, almost I would say, 40 days are allowed for me to build an ark when I die. I have to build that ark still when I'm on earth but I don't finish it. Forty days are still allowed after my death because I'm still in the neighborhood of the earth and I can still extract from the earth what I should have done before I died but, since I didn't, a last chance is given to me. And now I must make that ark so that ~~for~~^{for} ~~forty~~^{forty} days afterwards I will have a little pigeon go out and find an olive branch for me. That will atone for my sins. You understand what I mean?

Manouche : Thank you very much.

MR. NYLAND: Yeah. Tis not--I don't hurt you, you know that.

Manouche : Yes, I...

MR. NYLAND: I tell you in all honesty. All right?

Manouche : Yes. Thank you.

MR. NYLAND: Okay, good.

Bob Provasoli: Mr. Nyland?

MR. NYLAND: Yah?

Bob Provasoli: It's Bob Provasoli.

MR. NYLAND: Who is it? Bob?

Bob: Yeah.

MR. NYLAND: Yah.

Bob: A week ago I was standing in a public place reading a letter. And as I was folding the letter and putting it in my pocket...

MR. NYLAND: I think, you know, the microphone, can't you make

that, Bill, that it would beep, beep, beep when it is not hearing what is being said? Come on, Bob, little louder.

Bob: I was reading a letter in a public place and as I was folding the letter and putting it in my pocket I struck a certain posture and had a certain facial expression on my face and something in me, uh, noticed that. A moment later, I was judging it and I didn't like it. And very deeply realized that that posture and expression was what I was at that moment, and I had to accept that.

MR. NYLAND: Yah, but you didn't accept it at that moment, did you?

Bob: At the moment that it happened, it was like, uh, I've heard you talk about photographs; it was like a photograph.

MR. NYLAND: Yah, but you didn't like it.

Bob: At the moment that it happened, it was very clear and there wasn't any judgment.

MR. NYLAND: Bob, if you accepted it at that moment and it was clear and it was with impartiality, although I thought you said you didn't, if you actually, at that moment saw yourself and accepted yourself, you would not blame yourself afterwards any more. Because at the moment when you accept yourself in that sense of objectivity, the posture or the expression on your face is accepted as a form of manifestation in an unconscious state, but the knowledge that it was unconscious and that it was acceptable counteracts any kind of a--any kind of a guilt.

It's only when, afterwards, after an event, after an experience, you consider that and know that it has happened, that you can make up your mind that you wouldn't want it to happen again, but that is for different reasons. That is, simply--it is not

becoming then to a man who wishes to become conscious.

From the standpoint of 'I' there is acceptance of all kind of forms of manifestations without wanting to describe it one way or the other or without wanting in somehow--in some way or other to have any associations with it. 'I' doesn't give a damn about how you look. But you yourself have to give a damn of how your life is expressed when you are on the road to become a conscious man. Then one starts to define what is becoming to me as a man and most likely, if you wish, you say it shouldn't have that kind of an expression on--on its face. Then you can profit by it. But if it was accepted to you when it did happen, actually, and there was impartiality, was also simultaneity, then it is already in itself compensated for and it has no further value.

Bob: Mr. Nyland?

MR. NYLAND: Yah.

Bob: Uh, I tried to accept it after it happened.

MR. NYLAND: Yah, that is not right. That's why I say already it's gone.

Bob: Mr. Nyland, I got a picture of myself doing something that I had never seen before.

MR. NYLAND: That may be--it will give you knowledge about yourself but I say that kind of a knowledge is not useful at the time when, afterwards, you think about it without having any objectivity connected with it. All it is is a description of yourself that you ought to not--should not have that kind of a face. There is nothing of work in it. It is that you have a certain state, psychologically or physical, which you then say that happened in my unconsciousness. You will be able, at times,

of course, not to have that same kind of thing happen again, but that will be at the expense of an other psychological ill, just as unconscious. There's nothing to indicate that that what you then accepted, you accepted only later. The only acceptance that is real is at the time when it actually happens and when there is objectivity. That's what I say counteracts any kind of a form so that you don't have to worry about that one any more. That you remember it, if you can, when it has been an unconscious fact, is a memory which goes, of course, is registered. When it is accompanied by a conscious effort of objectivity, it gives you also a certain recollection of what you have been but this time it has now a conscious value and, because of that, it can be helpful to be used in the future. Anything that has remained unconscious is liable to happen again. Do you understand the difference?

Bob: Yes.

MR. NYLAND: Okay, Bob. If you want to try, do the same thing again and do it intentionally. Go to the same public place and have the same letter, read it, put it in your pocket so that the express (expression) on your face--exactly the same thing. This is intentional. At that time, something in you can be present to that and accept that what you are. That will help you. But it's very difficult to do.

Andrea: Regarding your answer to him...

MR. NYLAND: Who is it?

Andrea: It's Andrea.

MR. NYLAND: Yah.

Andrea: Um, this might be a little theoretical, but

like, what if--do you have to do all kinds of wrong terrible things in order to, um, see them and accept them?

MR. NYLAND: I didn't get all of the question.

Andrea: Um, is the idea is to accept everything...

MR. NYLAND: That you accept everything?

Andrea: Yeah.

MR. NYLAND: Yah, personally-personally--you...

Andrea: What?

MR. NYLAND: Only what belongs to your domain. and I'm not accepting a barn which needs painting.

Andrea: What?

MR. NYLAND: When we talk about acceptance in reagrd to work, I accept myself because that is within my domain. Acceptance is not to be applied to every act of Congress. Or Mr. Nixon. It is outside of my world--I cannot regulate it. I cannot do anything aobut it. Of course, I will try sometimes to accept it. You think I have to accept conditions in Ireland? Of course not. I hate it. There's one thing that I don't want to accept about myself: that is dying. And I don't want to die until I've exhausted all the possibilities of my life. And I hope that during the time of my life that all the possibilities can be accepted by myself. And if I don't, I'm not maybe that lucky or fortunate, I'm afraid I will carry them with me into my next reincarnation. does that kind of belong to your question, Andrea?

Andrea: It does.

MR. NYLAND: All right. All right.

Andrea: It doesn't answer it.

MR. NYLAND: It doesn't answer it? Then now define now what kind

of an answer you want.

Andrea: Well, I don't want to miss anything and I don't want to do anything that's going to hurt me, hurt--maybe hurt me truly.

MR. NYLAND: No, if you can avoid being hurt, I think you are very wise. And I don't see any reason why you should be hurt by wanting to find out what you are. Particularly if that what you are you can blame your mechanicality for. Or your unconscious state. I think the ^{conscious} constant acceptance of oneself really implied-- implies that you have no responsibility for the condition you discover.

Andrea: Another thing I was thinking, like, was, like what if I hurt my future reincarnation by doing something wrong or bad or fall into all the traps that you talked about in the beginning.

MR. NYLAND: Andrea, if that happens, you will know it. So long as you don't know it, don't worry about it.

Andrea: What? As long as I know it don't worry about it?

MR. NYLAND: I said, don't worry about it because if that actually will happen, you will know it in time.

Andrea: You mean in time to stop...

MR. NYLAND: In time to do something about it. Yes. (Buzzer sounds) And now this is the time--all right, Andrea?

When will we meet? Friday? You want to make concentrated efforts? (pause) I only see one head. Not even daring to say yes. We will meet Friday, eight o'clock. All right. Good night.

END OF TAPE